

6. These Societies have called forth **energies altogether new and unprecedented.** The system of Sunday Schools has formed thousands of gratuitous teachers; the plan of 'mutual instruction' by means of monitors, has done the same; and there are now probably more teachers than there were scholars fifty years ago. The Auxiliaries to the different Bible and Missionary Societies have trained thousands to the work of benevolence and charity; and the employment of females, in particular, in these blessed services, has created a power in morals aralagous to the steam engine in mechanics—there is no timing its effects. Charity is become the daily occupation of ladies, many of whom formerly supposed they were born only to dress and dance for the amusement of the other sex. The system is spreading into India, and through the East, and must produce a revolution in society, the effects of which cannot now be calculated.

I conclude with remarking the more immediate influence of these Societies upon the religious world. It must always be remembered that the best effects of the best institutions must depend on the divine blessing. 'Paul may plant and Apollos water;' and it is unquestionably our duty to plant 'the rose of Sharon' in every country in the world. The waterer must follow the planter—for it is a sad mistake to think that we must sit at home, and water only with our prayers. We should imitate the ancients who 'watered with the foot,' and by a tedious and laborious process, direct the streams of the river of life in the rills of mercy through every land and clime. The first natural effect of these institutions, therefore, is to promote activity and industry in doing good—and God is wont to bless the diligent.

Another effect no less certain and unequivocal is the promotion of Christian love and unity of heart. Persons embarked in the same cause—drawing in the same yoke—naturally cleave together. How many Christians have been delighted and astonished to find those in zealous co-operation with themselves, whom they had weakly supposed to have no zeal for God, or benevolence to man—merely because they did not know them.

The influence of these unions extends still farther. Bigots have been employed for ages in endeavoring to reduce all Christians to one standard of faith, and they foolishly supposed that prisons, racks, and flames must do this. But these institutions all lead to uniformity of faith—the Bible Society more especially. The grand difficulty has been hitherto to produce a standard, to which all might conscientiously subscribe. All the creeds and catechisms in Christendom have been tried in vain—the Bible Society has found that standard in the word of God.

Lastly. The wisest heads have been long employed in calculating prophetic dates, and in marking the commencement of the Millennium. The members of these institutions have done more and better—they are anticipating—they are introducing it: for when 'the earth is full of the knowledge of the Lord, as the waters cover the sea,'—then is the *Millennium*.

Proceedings of Rev. W. Jowett, in Egypt.
On Mr. Jowett's return to Cairo, from his voyage up the Nile, he transmitted to the Malta Bible Society an account of his distribution of the Scriptures during the voyage. He closed his report with the following general remarks respecting Egypt :

Egypt, as having fallen under my more immediate observations, claims the first place.

Here we behold, though in circumstances of great depression and ignorance, one body of professing Christians more numerous than the rest, occupying a line of country no less than 500 miles in length; and extending their influence southward, beyond the deserts of Nubia and Senna, into a considerable part of Abyssinia. Identified by name with Egypt, and possessing much influence from their habits of business and from their knowledge of the language long since imposed on them by their conquerors, the Copts may certainly be considered as the dominant Christian Church of these parts. There are, however, many Greeks, whose Patriarch resides at Cairo: the influence of this Church is acknowledged also in a part of Abyssinia; otherwise they have no church south of Cairo; but consider their jurisdiction to reach to Alexandria, Rosetta, Damietta, Suez, Candia, Tonis, and Tripoli, in the west; at all which places they have Convents, though at the one last mentioned they have not for many years had a Priest. The Latins have likewise, at least, eight Convents; four of which are considerably to the south of Cairo. The

Arminians have a Bishop at Cairo; and individuals of that nation are settled far to the south, in all the principal towns of Egypt, as bankers to the government.

Leaving out of our present consideration the ruling power of the Turks, and the immensely extended population of the Arabs, the number of whom is variously estimated from two and a half to four millions, it is not possible to behold, without a lively interest, these several churches of Christians. What their respective rites and tenets may be, it falls not within the province of a Bible Society to inquire. It is enough for us, that all agree in reverence for the Holy Scriptures, as the source of truth. Our earnest hopes are therefore, that by furnishing them with copies of that Book, we shall be found the friends of all—the best friends, inasmuch as from ignorance of this Holy Volume, as one of the fathers well observes, has sprung much of the evils of heresy and schism. Bearing the olive-branch of peace, we trust, in due season, to behold the Ark of the Church of Christ at rest from the troubled waters.

Among the Copts (of whom, as being the most numerous, I saw the most, though I visited all,) I found no difficulty in distributing the Arabic Bibles; but, on the contrary, the greatest willingness to receive them. On my first arrival at Cairo, on my return thither from quarantine in the Consulate, and by letters since received from Egypt, their desire to possess them has been manifested.

In endeavoring to explain to the Patriarchs, the Bishops, the Lay-head of their nation, and to others, the plans and operations of Bible Societies, I met with such difficulties as might be expected from a people extremely destitute of general European knowledge, and utterly ignorant of the nature of voluntary associations for benevolent objects. Familiarized to fear, they shrink from ostensible services, which might carry them out of the beaten track of a religion barely tolerated. At this timidity, much as we may lament it, we cannot be surprised. Let us ask ourselves, "What, with their limited means, should we do more than they? What proof have we, that we should be more intelligent or active?"

Among the Jews I had little opportunity of making inquiry; from the confinement necessarily attendant on the appearance of the Plague, both at Alexandria and Cairo. In the south of Cairo, there are none in Egypt. In Gondar, the capital of Abyssinia, there are about a thousand; who were described to me by Mr. Pearce, as keeping much to themselves, and being very tenacious of their religious books.

With respect to Abyssinia, the interesting intelligence received from Mr. Pearce, and recently forwarded through this Committee to the British and Foreign Bible Society, leaves little to be added. In one of these documents, it was peculiarly gratifying to perceive a special request for the Gospels in Ethiopic.

If any motive, drawn from the circumstances of a people, can impel the friends of the Bible Society to make a great sacrifice, the situation of Abyssinia may most peculiarly claim the tribute of funds, of earnings, and of labor. How deeply Christianity must once have been seated in the hearts of the people of that country, appears from a great variety of proofs; but now, nominally a Christian Empire, it is distracted by the feuds of various Chiefs, who aspire to supreme power, without even a hopeful prospect of peace being settled by the successful superiority of one. Thus situated, composed of various Christian, Mahomedan and Heathen Tribes, all independent, fierce, and warlike, and exposed to incursions from similar tribes on every side, Abyssinia may fear her existence as a Christian nation. That Christianity would not soon disappear from the country, may be inferred from the great attachment of the people to their religion—an attachment which has been tried by numerous opposing circumstances for many centuries. But how much longer Christianity may exist without a general knowledge of the Scriptures, would be a bitter experiment to make—an experiment happily not suited to the benevolent genius of this age.

And if, from this brief view of Egypt and Abyssinia, we turn our eyes to that vast continent in which these countries lie, with what feelings shall we rise from such contemplation! We are apt to survey, with some pleasure, the little good which we have been enabled to do: we are, thank God, encouraged to proceed by the very opening prospect of hopeful fields of labor: but to us, in Malta, if we but open and enlarge our hearts, here, full before our view, lies Africa—left to these latter ages of the world, as a standing monument to remind the benevolent of something which they have not done: the earned of something which they have not discovered—left, perhaps, to humble and shame us; but certainly not to discourage or dismay.

To what extent have the sciences, the study of barbarous tongues, the experience of travellers, commercial enterprise, and actual converse with the Natives, assisted to make Europe acquainted with Africa?—rather, I should say, to make Africa known to the inhabitants of that planet in which Africa exists? Even the Geographer, whose task lies merely with the surface of the land and sea, confesses that all he has to shew of Africa is but as the hem of a garment.

Every one, however, may in some degree infer the state of Africa, partly from general moral principles, and partly from knowledge acquired by means of a most emolumental traffic. From these two tender premises, many are led to consider, with difficulties nearly insuperable, the host of superstitions, the barbarous, inhuman customs, and savage horrors, which reign there to an almost unlimited extent; while, at the same time, lost in inquiry con-

cerning the best practical measures, the mind turns alternately from one project to another, and travels through all the plans that can be devised, of Research, of Civilization, of Education; till weary, spiritless, and desponding, it is ready to shrink from attempting any.

By encouraging the translation of portions of the Scriptures into the spoken dialects of Africa, the Bible Society may, consistently with its simple principle, render most essential aid to the melioration of that Continent. For till language, the vehicle of thought, is ascertained, how is it possible to convey to a people any ideas that can serve to enlighten their minds, or lead them into a method of improving themselves? The Bible, from the variety of words, the simplicity of the style, and the interest of its historical passages, a traditional knowledge of most of which prevails far and wide, seems entitled to have this honor put upon it.

Nor is this a principle newly invented; though in later times, its importance seems to have acquired a new force and interest in the mind of many persons. To the East of Africa, when the Ethiopic language was vernacular, the entire Scriptures were rendered into that language; and they have subsequently, within a very few years, been re-translated into the Amharic Dialect. In Arabic, there have been two Versions, which have proved acceptable in the East and North of Africa. For the Western Coasts, portions of the Scriptures have, for the first time within the last twenty years, been translated into dialects, which were never before reduced to writing; as will appear from the specimen this day exhibited to the Committee.

Of the real spiritual good to be effected by our distribution of the Scriptures, no sincere believer in the Scriptures will, even in his most desponding moments, seriously doubt. Reflecting, sometimes, on the indifference of men to spiritual concerns, we may fear that these Bibles are not all of them studied with due profit; and that, in many instances, the impression may be but as the print of the pilgrim's foot on the sand, speedily effaced by the first breath of the desert. But these thoughts must give place to the promises of the Author of the Bible, even God himself. He has commanded us not to despise the day of small things. He blesses the growth of the grain of mustard seed, till it becometh greater than all herbs, and shooteth out great branches, so that the fowls of the air may lodge under the shadow of it. He declares, in reference to the blessings that flow from the fountain of truth—a promise peculiarly suited to the state of Africa—"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose: it shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon: they shall see the glory of the Lord, and the excellency of our God." Isaiah xxxv. 1, 2.

WILLIAM JOWETT.

WILLIAM

THE BETHEL OF NAMAQUALAND!

From the London Missionary Register.

Mr. Shaw's account of a Sunday passed among the Namaquas, in company with Jacob Links, a Native Assistant, at a distant kraal, presents a beautiful picture of Christian Labors amidst the wilder scenes of Creation. He writes, Sept. 10, 1819—

Set out with Jacob for the out-post, where the greater part of our people are lying with their cattle. Came to the raal a little before sun-set. When the cows and goats had been milked, service was held in the open air. Jesus was proclaimed as the True Refuge, and all exhorted to flee unto Him. All was solemn, still, and quiet; except the croaking ravens on an adjacent rock; and some ill-natured curs, which, at intervals, barked at each other.

Sept. 12th, 1819, *Sunday*.—A short distance from the kraal stands an amazing rock: its length is nearly 200 feet, its breadth 40 or 50, and its height 60 or 70. In former ages this has been one solid one; but, by the mouldering hand of time, or some convulsive shake of the earth, it has been separated into three almost equal parts.

Yesterday, whilst teaching the children, the heat of the sun was almost insupportable; in consequence of which we, this morning, repaired to the large rock, to seek a shadow from his scorching rays. At the beating of the gong, (an instrument exceedingly melodious, which is used instead of a bell at our last out-post,) the sound of which echoed in the mountains, the young people & children teemed from their huts, and accompanied us, while the aged and infirm hastened after.

Every thing seemed to invite us to worship and adore. The grand luminary of the world beginning his mighty career in the heavens, pointed out Jesus as a *Light to lighten the Gentiles*—the immense mountain by which we were surrounded, shewed the power of God—the decayed and crumbling rocks on every side, seemed to remind us that no earthly thing can withstand the waste of all-consuming time—the flocks, sheep, and goats grazing around, brought primitive times to our recollection, and encouraged us to believe in the God of Abraham.

All being seated on the ground by the
 side of this rock, that verse—
 "Jesus, the name that charms our fears,
 That bids our sorrows cease," &c.
 as sung by a great number of voices, and
 with much spirit. No cordial on earth
 could, in this wilderness, have given me
 such consolation. While prayer was offered
 to the God of all grace, the Namas-
 were reverently bowed with their faces to
 the ground, and worshipped. Under the

cooling shade of so grand an appearance in nature, it was scarcely possible to pass over that beautiful passage in Isaiah—*A man shall be as a hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place, and as the shadow of a great rock in a weary land.*

After service, the children were all ready with their books, and waited to be taught. The Chief, and a number of old Namaquas, sat smiling on their children and their children's children, while seeing them learn to read in the best of books.—On saying to the Chief, that the Lord had provided us with a place of worship, without any labor of ours, he answered, "Yes, and it is good to sit under its shadow." On explaining to him the meaning of the word Bethel, he said that the rock should thenceforth bear that name.

Letter from Jacob Links, mentioned above.

Jacob Links is a Hottentot, and is Assistant to Mr. Shaw, English Methodist Missionary at the Station of Leelit Fontein, or Lily Fountain, near Khamies Berg, in Little Namaqualand.

Unknown but revered Gentlemen,—The sentiments which you sent, I received from our beloved teachers; and wish you and the Society much peace and prosperity, in the name of our Lord. I have long been desirous of writing you concerning my former and present state; but, on account of weakness in the Dutch language, I have been hindered. I hope, however, that your goodness will excuse and wink at my mistakes.

Before I heard the gospel, I was in gross darkness, ignorant of myself as a sinner, and knew not that I had an immortal soul: nor had I any knowledge of Him, who is called Jesus. I was so stupid, that when a Hottentot came by us, who prayed to the Lord, I thought he was asking his teacher for all those things of which he spoke in his prayer. Some time after this, another Namaqua came upon our place: he spoke much of sin, and also of Jesus: by means of his conversation, I was very sorrowful, and much affected, and knew not what to do. My mother having some leaves of an old Dutch Psalm-Book, I thought if I should eat them I might there find comfort. I ate the leaves up: but my sorrow was not lessened. I then got upon the roof of an old house to pray: thinking that if I were high, the Lord would hear me better: but I found no deliverance. I then ate all sorts of bitter bushes; for so I thought the Lord might possibly have mercy on me: but my heaviness did not then go away. I then heard that I must give my cause over to Jesus, and tried to do so; by which I found much lighter. There was then no one in this country to tell us of Jesus; and I desired to go to the Great River, to learn from the word.

I was now persecuted both by black and white. The farmers said, if we were taught by Missionaries, we should be seized as slaves. Some said I was mad; and my mother, believing the Christian men, went over me. After this, a Missionary, on his journey towards Fella, remained some weeks with my Chief; but being in the Bush, and anxious with cattle, I heard nothing. Then I went to the Cape with four people to seek one who could teach us; and was at this full of joy, when they returned, and said that they had seen him; whom the Lord had sent us; that was the same prophet day for me that I ever knew. Through the Lord that the Lord gave our Missionary to speak, I learnt that my heart was bad, and that the precious blood of Jesus alone cleanses from sin. Now found that Christ is the way, and the sinner's rest. I feel pity over all people who do not know God. I often feel sweetness for my soul, whilst I speak about the gospel, and my own experience in the Lord.

Before our English teacher came, we were all sitting in the shadow of death. The farmers around us, told us, that if we prayed, they would save us. Some of them threatened to shoot us dead, should we say Namaquas call on the name of the Lord. They said, we were not men, but babies; and that God was blasphemed by the prayers of Namaquas, and would punish us for it. Now, we thank the Lord, he has taught us that, he has also given his Son over to death FOR us. We hear that English people pray for us, and hope they will not forget us. The society of all praying people are by me saluted.

— From the Guardian.

On the last Sabbath in November, 1819, a Sabbath School was established in the neighborhood of Chillicothe. Two or three young persons in this town engaged in the solemn and important work of here instructing the rising generation, in the things that belong to their peace. In two or three Sabbaths after the institution of this school, the number of scholars was about 80, of different ages, from 6 to 26; most of whom, having ungodly parents, were entirely ignorant of the things of religion, and swift travellers in the broad and that leadeth to destruction. What might be distressing than to behold 80 precious youths idle and vain, lying careless in their sins, and in the very verge of everlasting ruin. The Bible was put into their hands, and they were directed to read it, and to commit portions of it to memory. The Westminster Shorter Catechism, and the small one by Rev. John Brown of Haddington, were afterwards given them; both of which they memorized in a short time. The first thing attended to, was to make known to them their miserable condition by nature—that being enemies to God by wicked works, children of the wicked one, and exposed to the vengeance of an offended God; after which they were directed to Jesus, the Saviour of lost, ruined, and helpless sinners, who was "able to save to the uttermost all that come unto God through him." For two or three weeks all appeared careless and unaffected under the instruction imparted to them. Earnest prayer was offered to the throne of grace that mercy might be extended to their Christless souls. The instructors well knew that unless the blessing of God attended their exertions, all would be in vain, and therefore, their eyes were directed to Him from whom cometh salvation. But the time drew near when the Lord was to visit the school in mercy. It had been usual, for years before, on Christmas and New Year's day to have a Ball in the neighborhood, at which numbers attended. At this time every exertion was made by two or three of the most thoughtful young men to obtain subscribers to a ball paper, without success, although nothing had been previously said by the teachers on the subject. Soon after this, solemnity pervaded the whole school; while here and there the penitential tear was seen trickling down the cheeks of the heretofore unconcerned sinner, and he trembled in view of a judgment to come. The Rev. John Andrews, Editor of the Weekly Recorder, attended at 12 o'clock every Sabbath, and preached to the children and their parents. Many were affected under the preaching of the Lord. The 5th or 6th Sabbath after the school commenced, was the most solemn day. Many tears were shed during the time of sermon; and in the afternoon, during the hours of school, there was much tenderness, so much anxiety for the salvation of the soul manifested, that the teacher felt

